TOWN
&
COUNTRY
CHURCH

In This Issue

• Since one of the main purposes of this ournal is to outline methods of work, we ive on Page 1 an illustration of the type f document being put out by the national ural church office of the Northern Baptist onvention.

• An approach to the Christian year, from he point of view of the Sunday school, is vritten by David E. Nyberg, who lives in pokane, Washington. Page 3.

• Finally, a rural Lutheran pastor uses an irplane instead of an auto to cover a ,500 square mile parish in South Dakota. The pastor is the Rev. Norval G. Hegland. ee Page 5.

• Ernest M. Halliday, Page 6, was until is recent retirement an executive of the Congregational-Christian Board of Home Missions. He writes about the way a rural hurch may create its own opportunities.

• "Country Church McLaughlin" of the Presbyterian Church in the U.S. tells on Page 7 of the way a group of G. I.'s have ackled the task of a country church.

• How many church members who migrate rom country to city are lost to the church? Read about this important question on Page 8 in the article by C. Morton Hanna, rural Presbyterian pastor who teaches at he Louisville Theological Seminary.

• For information on the "Light of Tyrrell," see the article by J. Henry Carpenter of the Brooklyn Church Federation, Page 9.

No. 37
October, 1947

Establishing Christian Families in Town and Country Communities

TOWN AND COUNTRY WORK
AMERICAN BAPTIST HOME MISSION SOCIETY

• A farmer and his wife in a western community were the parents of seven children. The family regularly attended an open-country church and participated in its varied activities. Of the seven children, five were married and settled down on farms and in business in the community.

Today, these men and women with their sixteen children attend the church of their childhood. Two children married and left the community for the city. Somewhat the same portion of children in several other families settled in the local community and have become active in the church.

Today the church meets in a new edifice. The congregations are large and the fellowship warm. No small part of the church's strength can be traced directly to the fact that so many of the church's young people have become established on the land and in local business enterprises.

In another community, a sizable portion of the land is held by large operators who employ hired hands and transient labor. A small proportion of the children of other farmers settle in the local community. The church in this community is not thriving. It has difficulty in financing its program. Here, the weakness of the church is attributed in no small measure to the insecurity of tenure and the failure of families to transfer ownership from one generation to another.

In order to develop strong Christian individuals, families, churches and communities, people must be rightly related to land. So the church, to be effective, must build up the family-land relationship. A church may embark on a program of establishing families in town and country with the assurance that Christian families can be fostered best when they have the guidance of a strong Christian church.

Likewise, a church is made strong when the families on farms and in all occupations and professions in the church community are vitally identified with the purposes of the church.

The Churches' Program

To stimulate churches in a program of establishing Christian families on the land the following suggestions are offered:

Each church or parish is urged to appoint a *"Farm and Business Opportunities Committee"* or a *"Land Committee"* composed of interested and competent persons. The size of the committee will vary with the size of the church. In some instances the duties of this committee may be assigned to the church council.

The minister and committee working together closely will make this program effective through means such as the following:

1. Make a study and index the farm, business and professional opportunities of the parish.

2. Give encouragement and aid to local church youth that they may become owners or have security of tenure on these farms, or enter the occupation or professions.

3. Advise those who seek to be established on farm or in business as to best available credit resources.

4. Counsel with youth before and after the purchase of farms, urging them to keep in touch with the agricultural extension service and other competent advisers in the management of farm, business and home.

5. When there are no local youths to take advantage of the opportunities, advertise the offerings in both state and national denominational publications, seeking to locate qualified Christian families.

6. Work for better relations between tenant and farm owners, looking not only for equity between the two, but for the conservation and development of natural resources.

7. Explore the possibilities of a better means of passing the family farm on from father to son, so as to conserve the family and economic values in the farm. Consider carefully how this can be done to provide for the retiring generation's security and the equity of the children who leave the farm without at the same time placing an impossible burden upon the shoulders of the child who remains on the farm.

8. Foster the "productive home" idea which includes emphasis upon the development of sociability, cultural interests, creative work, mutual helpfulness and spiritual life in the home. This form of living may be adopted to the family farm home, to part-time farming homes and to the "one foot on the land" homes of city workers.

9. Give careful consideration to fostering credit unions, producers and marketing co-operatives, consumer co-operatives and health co-operatives and other forms of association which develop individuals and groups.

Study Groups

10. Conduct week-night adult study groups on interest or neighborhood basis in which the problems and opportunities of rural living are investigated. Courses may deal with rural sociology, the rural community and related subjects which give an understanding of the potentialities in rural life.

11. Encourage these to become study-action groups which will formulate and carry out programs of action when the need arises.

12. Encourage the 4-H Club not only to teach improved and more profitable techniques of rural living but the values of rural life as accentuated in the heart "H." A similar emphasis may be made through other rural groups and organizations.

13. Conduct in the local church, or through several co-operating churches, what has been called "A Farmers' Winter-Night College." The program for the six consecutive weeks may run as follows: Simultaneous classes from 7.30 o'clock to 8.20 o'clock in the areas of the Bible and rural life, church music, the rural home, social forces in the community, agricultural or small business opportunities and soil erosion or conservation of natural resources.

From 8.30 o'clock to 10 o'clock there may be a forum in which competent leaders discuss one of the following fields:

The world community, co-operation as a way of life, the rural public school, the family farm, a rural sociologist's view of the community, and Christianity as the dynamic.

14. Instruct the people in the importance of family ownership or of some form of lease or rent which encourages long-term tenure and security of tenure.

Christian Families

15. Hold up the ideal of the Christian family. Families can be given help in the practices conducive to Christian living. This can be done through distribution of leaflets on phases of the Christian life, the encouragement of private and family devotions, church attendance and the assumption of responsibilities in giving, sharing and leadership, and through other tested methods.

16. Youth particularly can be informed about the potentialities of rural living. They should be helped to appreciate the good things of rural life and be imbued with a concern for better rural living at home, in church and community.

17. Emphasize through preaching and teaching the principles of stewardship of natural resources, cultural resources, abilities and skills, the human body and of time.

18. Promote the annual observance of Rural Life Sunday in the spring and Harvest Festival in the fall and/or 4-H Club "Go to Church Sunday."

19. Make frequent use of *Hymns of the Rural Spirit, Rural Life Prayers,* and other appropriate rural worship materials.

The whole program will be inspired by the will to build the kingdom of God in the lives of individuals and in the community.

The purpose of establishing Christian people in the community is to do all those things necessary for the strengthening and building of the "body of Christ."

Wesleyan Methodist Church, Corinth, N. Y. —Wilma Wilcox

The English Methodists

• The British Methodists are planning to organize conferences on the rural church, and launch a forward movement in the villages, according to an announcement by the Rev. William E. Farndale. Mr. Farndale says that both the state and the church in England have, for a long time, been out of touch with the realities of rural life. He calls upon the churches to put themselves in touch with them. He says that a community spirit must be created, based on spiritual values.

Increasing Sunday School Interest with the Christian Year

DAVID E. NYBERG

Are you the pastor of a country hurch? Are you trying to find a nethod to capture and maintain in-erest in a Sunday school or young eople's devotional group? If you re, then the Christian Year has omething for you. The Christian Year will not only maintain its inter-st for you and your pupils through-ut the year, but it will grow fuller nd richer in its possibilities with very year of use.

The Christian Year, by way of a ery practical definition, is the narking of time according to the sage of Christian tradition rather han by the commercial calendar. In-tead of months, the Christian Year is livided into seasons. There is Ad-ent with which the Christian Year egins, then Christmastide, Epiph-ny, Lent, Eastertide, and Trinity vhich is sometimes divided into Whitsuntide and Kingdomtide.

All History Covered

But the Christian Year is much nore than the measuring of time ac-ording to a very old tradition. The ycles of the Christian Year cover all he Christian history recorded in the Bible.

Advent scripture readings include he birth of John the Baptist, the an-nouncement to Mary of the birth of Jesus; Christmastide includes the ac-ounts of the birth of Jesus; Epiph-ny, the presentation of the child Jesus in the temple and the evangel f our Lord; Lent, the Passion of ur Lord; Eastertide readings re-ount His resurrection; and on Whit-unday we read about the coming of he Holy Ghost and the spreading of he Christian church into the lands f the Gentiles. In Whitsuntide and Kingdomtide we read and study the eachings of Jesus.

Movements of Experience

But even more than this, the Christian Year reflects the move-nents of human experience. The easonal rotations of the Christian Year are vitally linked with the seasonal rotations of man's earthly life—spiritual and physical. There are planting times and harvest times, there are times of aspiration and achievement, and there are times of earnest penitence, holy expectation, and triumphant rejoicing.

The Colors

The Christian Year also takes advantage of the vividness of color in its appeal. Something of the nature and spirit of each season is revealed by its color. Advent, a season of preparation and self-examination for the coming Christmastide, always spans four Sundays, and, in keeping with the penitential spirit, the color is violet.

In Christmastide, celebrating with high solemnity the greatness of our Lord's nativity, the color is white or gold. It usually contains two Sundays. White or gold is also used during Epiphany which is four to nine Sundays in length.

Penitential violet again makes its appearance during Lent, the season of strict self-examination and renewal. For Eastertide, covering seven Sundays, white reappears, again denoting a highly solemn occasion. The Rogation Days, of special interest to rural churches, occur during Eastertide. Red for Whitsuntide is said to mark the coming of the Holy Ghost in tongues of fire. It is also thought that red signifies the blood of the first martyrs of the growing and expanding church.

Whitsuntide is properly only a week in length, but, if the season of Trinity is divided, the first part called Whitsuntide is from eleven to sixteen Sundays long. Kingdomtide, the second part of Trinity, spans thirteen or fourteen Sundays. Except for Whitsunday proper, for which the color is red, green is the liturgical color for Whitsuntide and Kingdomtide.

These colors are used in pulpit scarves, bookmarks, etc.

A Teaching Medium

All these things—the appropriate arrangement of scripture, the harnessing of psychological cycles, and the vividness of color—make the Christian Year the most valuable and spiritually significant teaching medium for the Sunday school and other church groups.

The steps for using the Christian Year are easy indeed. It is not necessary to know everything about it to begin. The first step is to read a detailed account of the Christian Year in the reference room of any good library.

The next step is to chose a lectionary of scripture readings especially prepared to include all the important parts of the Bible arranged for the Christian Year. An excellent lectionary is to be found in the *Book of Common Prayer,* and there are

many more recent publications also. *The Book of Worship for Church and Home,* one of the more recent publications containing an excellent lectionary, is published for use in The Methodist Church, and may very well be used in churches or rural Sunday schools.

Step By Step

The third step is to plan the worship service. Both of the books suggested above will also include a great deal of worship material which you will want to draw upon. For Sunday school a rather simple order of worship is required. One that has been successfully tried is outlined below:

Prelude or Hymn
Call to Worship
Hymn (s)
Prayer
Lesson from the Old Testament
Gloria Patri
Lesson from the New Testament
Doxology
Announcements
Hymn

The call to Worship is an introductory scriptural interlude arranged for responsive recitation. The following, adapted from Psalm 95, is an example:

Leader: O come, let us sing unto the Lord:
Response: Let us make a joyful noise to the rock of our salvation.
Leader: Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.
Response: For the Lord is a great God, and a King above all gods.
Leader: O come, let us worship and bow down: let us kneel before the Lord our maker. Amen.

Selecting Hymns

Special care should be taken to select hymns which will be in harmony with the scripture readings. If possible they should correspond both in content and spirit. The prayer is to the point, and may well include a petition asking God's help for the special concern of the season of the Christian Year, e. g., Rogationtide.

The lessons from the Old and New Testaments are chosen according to the lectionary. The Gloria Patri and the Doxology are sung, not only as interludes, but also as genuine praise and thanksgiving. While the Gloria Patri is just as appropriate either said or sung, the Doxology is preferably sung.

If the pupils gather again after the lesson period, the following order may be used for the closing exercises.

Hymn
Announcements
Benediction
Hymn (if desired)

Review

A brief review of the festival importance of the Sunday to the Christian Year may be given with the announcements, especially on Sundays which mark the beginning of a season, such as Advent Sunday, Whitsunday, etc.

If your hopes of ever captivating or reviving interest in that country Sunday school have all but vanished, then try the Christian Year. The results will amaze and thrill you. You too will aspire to greater heights of devotion and go forth triumphantly rejoicing.

In a Canadian Village

• It is late afternoon in the village of Ste. Anne de Beaupré which is twenty-five miles northeast of the city of Quebec, on the St. Lawrence River. The tourist agencies of the city are sending in busloads of people. Many from the United States have come in their own cars.

A silence falls upon these ordinarily noisy American tourists in this place. Generally, one goes first into the basilica which resembles a large cathedral. Here is the famous statue of Ste. Anne. Here the faithful pilgrims kneel to implore the intercession of Ste. Anne, as has been done since 1658 when the first healing took place.

During almost 300 years, 18,000,000 people have come. About twenty-five per cent are not Roman Catholics. It is a place for confession, for communion, for orderly, dignified worship. At the top of the outdoor Stations of the Cross is a beautiful memorial chapel where one feels that this place has been set aside for healing.

There are in the basilica many crutches and canes given as votive offerings by those who have come because of physical and spiritual necessities. The official guide-book says that "in this lovely meadow a mysterious Power is ever at work." It also says that a non-Catholic can be cured—"yes, indeed, if he shows the necessary dispositions of heart and mind, and if his cure can be for the greater good of his soul."

The Redemptorist Fathers have had charge of this shrine since 1878. The place is, as they say, a "most hallowed spot and cannot be properly visited except with religious devotions." The Power that transforms and transfigures can be appreciated here, even when manifested in a manner to which one is unaccustomed.

—B. Y. L.

Unitarian Migrant Project

• The Unitarian Service Committee, Boston, has inaugurated a Texas migrant project, emphasizing recreation, vocational education, and a legislative program.

Town & Country Church

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The First Air Rural Parish

• The first air parish in western United States came into being when a young Lutheran pastor was installed at Lemmon, S. D.

Serving the most extensive parish in the nation—covering 5,500 square miles in western South Dakota—will be the Rev. Norval G. Hegland. He was called to the charge by the Department of Home Missions of the Evangelical Lutheran Church, which is sponsoring the project.

Pastor Hegland was installed in impressive services by Dr. Lester A. Pierson, president of the South Dakota district of the Evangelical Lutheran Church, who was aided by other high Lutheran church officials. Following services held in the Lemmon high school auditorium, a caravan of cars drove five miles to the Lemmon airport where five hundred Lutherans from the surrounding area participated in dedication services for the airplane.

Responsible for the spiritual welfare of the people living in the remote regions of the west river country in South Dakota between Timber Lake on the east, the Montana border on the west, the North Dakota border on the north, and the township of Zeona on the south, Pastor Hegland will serve five established congregations, together with numerous preaching places, throughout this area. Some of his congregations are over 100 miles apart. The five congregations, which have been without pastors for some time, are located at Firesteel, Isabel, Morristown, Rosebud, and Reva.

A Licensed Pilot

A licensed pilot, Pastor Hegland will cover this territory flying a Piper Super Cruiser, the gift of the Young People's Luther League of South Dakota. He will use his plane, not only to connect his far-flung parish and to perform the functions of a pastor within the area, but also for emergency hospitalization cases and other necessities.

With headquarters in Lemmon, Pastor Hegland will also have two trailers to aid in his work. Both deluxe models, one will be used as living quarters for his family, while the other, a smaller one, will serve as his study and counseling room. The trailers will be shifted from place to place as the Heglands move around their parish.

Born February 2, 1915, near Plentywood, Montana, Pastor Hegland is a graduate of Concordia College, Moorhead, Minnesota, and Luther Theological Seminary, St. Paul. He has done graduate work at the University of Minnesota. Upon graduation from the seminary, he originally accepted a call to Zululand, South Africa, as a foreign missionary for the Evangelical Lutheran Church. Prevented from going to South Africa because of the war, Hegland served as pastor in Pierre, South Dakota, before becoming Dean of Men and a Christianity professor at Concordia College, Moorhead, Minnesota.

He has been pastor at Miles City, Montana, since June 27, 1943, the parish he resigned to take up his air ministry. While pastor at Miles City, Hegland used an airplane to do some work in the surrounding area. His sister is also an accomplished pilot.

Lutheran Layman Directs National Farm and Home Hour

• Probably most of us have heard Everett Mitchell say: "It's a beautiful day," and also admired the way that he said it. Everett Mitchell, who conducts NBC's Farm and Home Hour, is a member of St. Luke's Lutheran Church, Park Ridge, Illinois. His official title is "Director of Agriculture" for NBC.

His program is heard over 155 stations. This farm program is the oldest on the air. He was once voted the most popular American broadcaster by the people of Australia. Mr. Mitchell's life and work are written up in *The Lutheran,* Philadelphia, July 23, 1947.

The Rural Church Makes Its Own Opportunity

ERNEST M. HALLIDAY

• Rural churches must wake up or die off. The simpler conditions of a more primitive time when most of them were organized, and which contributed to their influence in their respective communities both religiously and socially, have now passed away. No longer is the church service the chief social occasion of the week, before and after which news and gossip can be exchanged and compared. The church suppers and chicken dinners and strawberry festivals, which used to be regarded as major equipment in the church's armament for fighting debt and deficit, have largely disappeared or been taken over by other organizations. Sunday school picnics are passé and even the time-honored Christmas festivities arouse less interest than formerly. Good roads and the automobile, movies and the radio, and free mail delivery, have removed the isolation and hence the solidarity of the rural community.

A Changed Situation

Consolidated rural schools reaching out with their long bus-line fingers over a wide area have drawn the children and young people together to form new groups with special interests unrelated to church life. Once first in the realm of spiritual leadership, the rural church, along with the town and city church, suffers from the general weakening of Sabbath observance and from the widespread materialistic tendencies of the times. It must now also share the field of religious instruction and inspiration with the radio. All in all, the situation of the typical rural Protestant church in America is greatly changed. The question is—Can it adapt itself to these changed conditions and thus restore and increase its influence?

The Action Needed

If the rural church is to stage a comeback, it will need to take action along at least three important lines. First, *it needs a revival of religion.* Such a revival need not necessarily be conducted according to the old methods, but the necessity of revival is of paramount importance. The rural church must become newly aroused to the earnest practice of Christian faith.

In the second place, *the rural church must learn to apply the principles of the Gospel to the particular conditions of its own community.* In full cooperation with the rural school and with governmental and voluntary agencies within its parish, the rural church, to be fully significant in the life of its community, needs to take an active interest in what is going on about it.

In the third place, *the rural church requires an adequate plant and equipment.* It can no longer be content to be merely a bare meeting-place for Sunday services, but should follow the example of many town churches in furnishing proper facilities for worship, religious education and social activities. In a good many communities this problem of an adequate plant can probably best be solved if a consolidated church, matching the consolidated school, can be organized and a house-of-worship-and-service erected sufficient to care for community needs.

The Key

Success will not come automatically. Vigorous, devoted, educated leadership is necessary. Here as alway we must say, "The minister hold the key to the situation." A wel equipped spiritual leader trained i the field of rural sociology and c sufficient practical experience i church planning and erection t enable him to lead in such an enter prise—these are the specifications. A minister of this sort, willing to devot himself one hundred per cent to th needs and opportunities of the rura field, is confronted by a great tas and there lies before him an impor tant goal. For if the people of th countryside and of the little town and villages can become truly Chris tian, the effect upon the life of th nation as a whole will be to raise it ideals and strengthen its mora achievement.

C.W.S. Aids Displaced Persons

• A request to add 2,000 displaced persons who may receive visas fo entrance into this country under th corporate affidavit of Church World Service, New York, has been granted by the U. S. Department of Justice Immigration and Naturalization Service.

This brings to 3400 the total num ber of displaced persons from the American zones of occupation in Eu rope to be sponsored by CWS. Abou 1,000 of this total have already been brought to America and resettled in U. S. communities, including those formerly sponsored by the American Christian Committee for Refugees. The responsibilities of the ACCR have been assumed by the Church World Service Committee on Dis placed Persons.

G. I.'s and the Country Church

HENRY W. McLAUGHLIN

Our newspaper recently had a ews item with a suggestion. It read: Fifty World War II ex-servicemen, embers of the First English Evanelical Lutheran G. I. Sunday-school ass, yesterday began an every-home sitation of the congregation because ey feel that 'after all this talk about elping the veteran find himself, it's out time somebody rehabilitates e folks back home.'

"Believed to be the first veteran-spired movement of its kind in the untry, the drive to promote better urch attendance will require three eeks of spare-time work on the part the class members who, in teams two, will call at each of the First hurch's 600-odd homes.

eam of Veterans

"The veterans wore orange and lack arm bands bearing the legend GI Lutheran Team' when they were mmissioned at the service yesterday orning as 'special ambassadors of angelism.' The Rev. J. J. Scherer, ., D.D., pastor of First Church and resident of the Lutheran Synod of irginia, preached the commissionng sermon, and his assistant, the ev. David Smith, officiated as liturst.

"Dr. Scherer told the men that he oped the movement would become ation-wide among veterans of all iths 'who fought to win the war nd are not content to sit by passive while the world loses the peace.'

"Charles K. Woltz, a young Richond attorney who commanded an nti-aircraft company in the Pacific nd who is chairman of the GI comittee which set up the drive, spoke or the class. He said: 'The men me back from the war and took eir time in observing the world to hich they returned. They think ere is quite a lot of fighting still to done before they and their chilen can have a future which meares up to their yardstick. They ink a church with fewer members WOL offers the solution.' " *(Richond Times Dispatch).*

G. I.'s who went out from country churches have a challenge. The country churches provided a larger proportion of men and women in the armed forces than the city churches because there were a larger percentage of young men and young women in country communities than in urban. Many of the veterans of World War II have returned to their homes to find the old home church not all they would like to have it be.

Bible Class Organized

A Bible class organized by returning veterans may become a church club to enlist all other returning G. I.'s in the study of the Bible. They can make it much more than a Bible class. It may become an organization for community betterment. Some of the things a club of this kind can do are:

1. Promote farm ownership.
2. Promote the establishment of community industries.
3. Promote rural electrification.
4. Secure a Christian doctor.

Other needs of the community and church may be met by a live, awake club of veterans who have been places and seen things. They have fought to make this a safer world in which to live. They have now an opportunity to make their own country church contribute to that same end.

Church Club

There is no more worthwhile enterprise in which a town or country pastor can engage than to organize a G. I. Bible Class to serve as a church club. There should be elected a president, vice-president, secretary, treasurer, and Bible Class leader. There should also be appointed certain committees—at least one on devotions, and one on programs. Others may be appointed on activities as needed.

The Bible class leader should have the teacher's magazine of his denomination, and each member of the class should have adult Bible lessons. The program committee should assign topics for discussion to three or four members of the class to lead in the discussions. They should be assigned one week ahead of time. These discussions should require about five minutes each, after which the Bible class leader should take about ten minutes to sum up the teaching of the lesson as he has discovered it in the teacher's magazine.

Some time should be given to the business of the class. The pastor may have to guide the class for a few Sundays until it gets organized and has learned how to function without him. The club may wish to meet once a month for fellowship, inspiration, and business.

It is declared that this is destined to be a nation-wide movement. May the town and country churches be the vanguard of the enterprise!

Wesleyan Methodist Church, Corinth, N. Y. —Wilma Wilcox
Sunday School Class on Lawn

Lost in Transit

C. MORTON HANNA

• The study of the membership roll of a rural church is a thought provoking experience.

Not long ago I asked a student minister how many members he had, and he promptly replied "Last year we reported seventy-six." I then asked him to make a careful study of the names on his church roll. After some time he came back with a list of 93, which he said must be classified as active, and a list of 62 with whom the church had lost touch.

What had taken place? Just the thing that is taking place all over our country in this day of rapidly shifting populations; the community had produced more people than it could support, and they had gone to the city in search of jobs, but they had not moved their Church membership.

Migrants to Cities

Why do so many rural-urban migrants fail to make connections with the town or city church? Perhaps the simplest answer would be to blame the country pastor for failing to put his people in touch with the city church, or the city pastor for not contacting the country person effectively, and perhaps this is the answer in a few cases; but there are enough experiences in which both pastors have done their duty and still the country people did not become active, to make quite clear that the answer to the problem is much more deeply seated.

Another quick answer is that the people in the city church are cold and unfriendly, but those who know the situation are aware that city people are basically more friendly than country people for the latter are well-known for their suspicion of strangers and their inertia towards making new people a part of their community. A case in point is the true to life story of the new rural pastor who asked about a family up the road and was told that they were new people in the community.

When he asked how long they had been there, the reply was, "Oh, I don't know, about five years I guess." It is true that the relationships in the rural community are more or less on a primary, face-to-face basis, while those in the city are more or less secondary. It is also true that fellowship expresses itself in different forms in the city and country. In the country church it takes the form of visiting before and after the Sunday service, while in the city it takes place in meetings planned specifically for fellowship.

City and Country

What then is back of the failure of the rural-urban migrant to move his church membership to the city church? Can the answer be found in the fact that during the last forty years or more the program of the rural church has deteriorated, while the program of the city church has been vastly improved? More and more rural churches are being served by absentee pastors, or men who formerly served one or two country churches and now serve groups of three or four and sometimes more. Buildings and equipment are often no better than forty years ago. Music and religious education in the rural church have not kept pace with the times. During the same period the program of the city church has been greatly improved.

City church pastors have been trained for their jobs while there has been an almost universal complaint that the seminaries gave inadequate training for men who serve rural fields. The city church has rapidly improved its equipment, technique and staff for a better program of religious education. City church music has been improved with the use of pipe organs, competent choir directors and good hymnals.

All of this means that there is a wide gap between the quality of the program of the city and country church. It is this that the country member senses when he goes to the city and he finds the difference between the programs so great that he does not feel at home.

Dealing with Problem

How can this problem be dealt with? Mission Aid is not the complete answer, first, because it would take more money to subsidize an adequate program for rural churches than could possibly be raised, and secondly, because properly trained men for such an enriched program could not be found even if we had the money. Perhaps the best workable plan would be greater cooperation between the city church and the nearby country churches, by which the city church would seek to share some of her riches with country people.

City ministers could hold special services in the rural churches; city choirs could seek to work out plans for improving the music of neighboring country churches; directors of religious education could go out into the rural areas and attempt to help the rural church people with Vacation Church Schools, Sunday School Worker's Conferences, etc. All of this would bear fruit in a better preparation of the rural people for membership in city churches if and when they do move to the city. —*The Merom Bulletin.*

Baptist State Directors

• The directors of town and country work of numerous state Baptist Conventions recently met for several days to compare experiences and plan future programs. Town and Country directors were active in encouraging "Heifers for Relief." Baptist activities are limited to solicitation "in kind," not in cash. The activities of the Rural Church Center at Green Lake, Wisconsin, were reviewed. Here the denomination conducts a large in-service training program.

Among the other successful projects and programs reported were: Rural Church Clinics; Farmers' Winter Night College; a state fair exhibit; promotion of Rural Life Sunday; establishing a minimum salary for ministers; grouping of churches; establishing Christian people in rural communities.

The Deans of Tyrrell

J. HENRY CARPENTER

In the small village of Columbia, Tyrrell County, North Carolina, a Negro school principal and his wife, Mr. and Mrs. S. P. Dean, have literally transformed a community. During the summer of 1937 Mr. Dean attended a course in rural education at Columbia University, and there grasped the full significance of credit unions and the cooperative idea for his people. He was so eager to put these ideas into practice that he left the college without taking his examinations and, therefore, has no credit for his work there. However, the deep impression made upon him by the course and his new-found ideas of cooperation more than prove the worth of his educational experience.

The Credit Union

Returning home, with his wife as confidante and co-worker, he began to teach and preach cooperation in his tenant-farmer-sharecropper community. All children in the school joined the credit union on the basis of a one-penny saving each week. Their fathers and mothers were influenced by community meetings.

To take the children away from pool parlors and saloons, Mr. Dean advocated the setting up of a school playground with outdoor sports and folk dancing. This was just the thing for the preachers of the community to preach against—"teaching the children to dance!" They railed against his playground, and told the people to beware of Mr. Dean's extreme economic and social views because their money would be lost and their children sent to hell. Thus, Mr. and Mrs. Dean were driven from the church.

Being a patient soul, Mr. Dean quietly developed his ideas. The playground was made by filling in swampland with sawdust. The credit union reached the $10,000 mark in assets. Mr. and Mrs. Dean and his associate high school teacher—Mrs. Blanche Griswell, a minister's daughter—became the trusted confidantes and guides of the people.

Health Plan

A cooperative health plan was instituted. A cooperative store was organized. As the credit union grew loans were made to rebuild homes. A farm of 1,000 acres, run cooperatively by six families, was purchased. A lumber lot was financed, and a saw mill with planing machine was installed. People bought seed, feed, fertilizer and farm implements on credit union loans and financing. New life and hope entered the community.

Finally one pastor capitulated, then another. Now the whole eastern part of North Carolina is full of pastors preaching the cooperative gospel. One town has a credit union of $57,000 savings, a store with $7,500 capital, and other ventures developing—all started by the pastor who originally railed against Mr. Dean.

In Columbia they now have $38,000 in their credit union. They have bought an acre of land upon which they will build a new store, school, community hall with room for a playground and civic center. Cooperative meetings are held in the churches. Mr. Dean is now the most outstanding and respected deacon in his church.

Ideas Spread

At a recent meeting held in the Department of Agriculture building at Durham, North Carolina, it was reported that because of the work of Bricks Schools (under the American Missionary Association of the Congregational Christian Church, of which Neill McLean is director), the backing of the Credit Union Division of the State Department of Agriculture, and the work of Mr. Dean as field representative of the North Carolina Council of Credit Unions and associates, there are now 87 Negro credit unions in the State with total savings of over $550,000—all this from Negro sharecroppers, tenant farmers and laborers.

Here they are saving their own money, developing their own cooperative stores, chicken hatcheries, farm implement cooperatives, canning kitchens, housing projects, rural electric service, buying their own farms—finding their own way out, economically, socially and educationally.

"The Light of Tyrrell" is shining throughout eastern North Carolina.

Church Ground Improvements Demonstrated By Group

• Members of the Jefferson Center Methodist Church recently spent a day in making improvements on their church grounds.

Thirty-seven members of this church group spent a day and a half recently moving drives, establishing parking areas, digging holes for shrubs, hauling in fertile dirt, and planting over 100 trees and shrubs. This church ground improvement project was conducted under the leadership of the minister of the church and his committee of trustees who first made up a measured drawing, showing the location of the church and location of existing trees, boundary line and other improvements. This group met with R. B. Hull, Purdue landscape specialist, who made suggestions for a re-layout of the church ground.

Work Day Conducted

• The church group then made provisions for a work day when farmers brought in their tractors, wagons, trucks, scoops, shovels, and worked together in starting the development of this improvement program. During the noon hour, on the first day, the women of the church provided the noon luncheon in the basement of the church for the working crew. R. B. Hull was present to supervise the beginning of the program. It will take two to three years for this improvement program to develop. Members of the church are taking great pride in making their church grounds a more attractive place in the community and a sanctuary that will lend a feeling of pride in their many church and youth activities.

—L. KEITH HANLEY,
R 7, Huntington, Ind.

Unique Finance Method

• The Buck Creek, Indiana, Christian Church, according to an account in the *Indianapolis Star,* is using a unique and rural way to finance the purchase of a new parsonage.

This 88-year-old open country church is just a few miles from Indianapolis. Its members are about equally divided between farmers and commuters. The church has purchased a home for the minister and 15 acres of land. This year the 15 acres will be put to soybeans by members of the church and the profit used on the purchase price of the house and land.

It is the plan of the church to subdivide the 15 acres into one acre tracts for homes. Russell E. Palmer, pastor, is reported as saying, "There is an exodus from the city to rural areas and this neighborhood probably will attract people from Indianapolis."

The congregation also has plans for building a recreation and community center with the church. Such alert planning for the future should make it possible for this congregation to adjust to the rural-urban blending which is bound to increase in its community.

—*Town and Country Pastor*

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

A Program of Rural Social Action

adopted by the General Council of the Congregational Christian Churches, 1946

1. Support the family-type, owner-operated farm.
2. Support farmers' and consumers' cooperative organizations and credit unions.
3. Support efforts to share American abundance with the hungry and naked people of the world.
4. Interpret stewardship for our rural churches and people in terms of conservation of natural resources.
5. Support more equitable educational opportunities for rural youth. (Later extended by the Council for Social Action to include also more adequate housing, health, and recreation for rural communities.)
6. Study and support vigorously the extension of the river valley authority approach to natural planning demonstrated by the experience of the Tennessee Valley Authority.
7. Support the continuation and strengthening of the human welfare functions of the Department of Agriculture, notably the Farm Security Administration (now Farmers' Home Administration), the Rural Electrification Administration, the Division of Farm Population and Rural Welfare of the Bureau of Agricultural Economics, the Soil Conservation Service, and the Extension Service.
8. Encourage and cooperate with all farm organizations to promote socially enlightened farm legislation.
9. Promote better understanding and cooperation between farm, labor, and management groups.

The executive agency for this program is the

AGRICULTURAL RELATIONS COMM.
Council for Social Action
Rev. Shirley E. Greene, Sec.
Agricultural Office:
Merom, Indiana.

In the Magazines

Rural Church Problem—A Preacher Problem, by E. V. Thurman, World and Way, Kansas City, Mo., June 26, 1947.

A Drink of Cold Water, The Mennonite, Newton, Kansas, July 8, 1947.

A Rural Policy for The Methodist Church, by John Baxter Howes, The Christian Advocate, Chicago, Ill., July 17, 1947.

When is a Church Full-Time? The Town and Country Pastor, Indianapolis, Ind., Summer, 1947.

Seed and Soil Dedicated at Church Altar, The Protestant Voice, Butler and Fort Wayne, Ind., July 8, 1947.

Forward with the Lord's Acre Plan, The Bulletin, Baptist Town and Country Fellowship, Delavan, Wis. July, 1947.

Cooperation: A Solution to the Problem of the Rural Church, by Myles W. Rodehaver, The Christian Leader, Boston, Mass., July, 1947.

Advises Ministers in Community Improvement, by B. H. Luebke, The Disciples' Rural Fellowship Bulletin, Livingston, Tenn., Summer, 1947.

A Friends' Cooperative Community, by Kenneth B. Webb, Friends Intelligencer, Philadelphia, Pa., June 28, 1947.

Clergymen Consider How Churches Can Serve Communities, by Harold B. Swanson, The Christian Advocate, Chicago, Ill., July 31, 1947.

Rural Conference Concerns All America, by Elliott L. Fisher, Zions Herald, Boston, Mass., July 30, 1947.

Has the Church Failed? Youth Leaders Digest, Peekskill, N. Y., June-September, 1947.

Dust Bowl Farmer, by Hugh Moffett, Life, Chicago, Ill., July 28, 1947.

Pastoral Parson, The Rural New Yorker, New York, N. Y., August 16, 1947.

How a Congregation Can Encourage its Pastor, by Andrew Shelly, The Mennonite, Newton, Kansas, August 12, 1947.

Beatitudes for the Rural Home

BLESSED is the home that is humble before God, knowing that "neither is he that planteth anything, neither is he that watereth; but God that giveth the increase," for theirs is the life of faith.

BLESSED is the home that is touched by the sorrows and sufferings of a hungry, suffering world: for theirs is the joy and comfort in providing life out of the resources of God entrusted to them.

BLESSED is the home wherein the members discipline themselves to be loving and kind to one another and to all others, for they shall win the love and the respect of the peoples of the earth.

BLESSED is the home that yearns to live in righteousness, seeking to be examples in the community of the best that life has to offer, for that home shall receive the leading of the Holy Spirit.

BLESSED is the home that finds time to share its rich experiences with others, forsaking not the opportunities of fellowship with others in the presence of God, for theirs shall be an increased life.

BLESSED is the home that seeks not the profit of itself at the expense of others, but seeks pleasure in seeing all men receive equal privileges for life, for unto such God shall reveal himself.

BLESSED is the home that follows the way of peace and goodwill with the neighbors and whose goodwill reaches unto all races of mankind, for this home belongs to the family of God.

BLESSED is the home that endures the trials of an evil world which seeks to destroy the sanctity of the home with greed, self-gratification, intemperance, lust and such like. Rejoice and be exceeding glad that you have found the way that leads to life everylasting.

—Gerald E. Gillaspie
Castleford, Idaho

A Hundred Games

• Ralph Felton has written a new pamphlet, entitled "A Hundred Games for Rural Communities."

The purpose of this bulletin is to provide recreational helps for local leaders in rural communities. The games given are especially adapted for use at social meetings in Rural Churches, Granges and meetings of the Farm Bureau, Farmers' Union, and Parent-Teacher Associations. Many are suitable for neighborhood gatherings in farm homes.

This bulletin has not been prepared for professional recreational directors nor for the use of highly organized athletic groups. Many books are already available for such uses. The games included in this bulletin are those that have proven by experience to be the best adapted for use in rural communities.

There is an increase in commercialized farming, commercialized recreation, and the radio-pulpit. Some people are emphasizing the advantages of the family-sized farm, more home-made recreation, and a greater loyalty to the home church and other neighborhood institutions.

Single copies, 30 cents, through the Home Missions Council, 297 Fourth Avenue, New York 10, N. Y.; 100 copies, $2.00.

THIS TREE I PLANT

WALTER O. TERRY

Here in this barren place I plant a tree,
And though the years may tarry not for me
to let me walk beneath its shade,
I shall be filled with wonderment
To know that as I thrust the spade
Deep in the cool receptive earth
And give each root its place,
My hands acquire divinity,
And some great sacrament of grace
Bestows upon my act
Supreme benignity.

This tiny sprig, no taller than the grass,
Is yet complete; it is a tree;
And as the summers and the winters pass,
Though it shall grow, year after year, a century,
It will maintain its own discreet identity.
It is a token of tomorrow's heritage
And through its planting, my hands cast
A shadow from the burning sun
Across tomorrow's unmarked page:
They raise a barricade
To shelter from the blast
The children of another age.

This tree will be an organ with a thousand melodies;
The winging ones with joyous fluted throats;
The reedy children with their gladdest notes;
The diapason as the north wind swells;
The pealing of the gentle south wind bells;
The tremolo of wavelets on the shore;
The great full organ of the ocean's roar;
This tree will grow to be a Gothic shrine,
Buttressed about and pinnacled above,
With nave and altar where may safely nest
The sacrificial dove.

This tree I plant within the riven sod
Will be a prayer for souls made dumb with grief,
And to the anxious it will speak relief
And prophesy to all, "Have faith in God."

(Reprinted from *Nature Magazine*. Permission granted by editor, Richard W. Westwood.)

Dividends

• Did you say—"The Town and Country Church Department is paying dividends?" Yes, most assuredly. Some months ago we visited the church in a splendid mid-western county-seat town. Many people laughed at the Baptist Church in that community. "Why, that church has been dead and ready to be buried for years and years and years!"

The windows were broken, inside walls dirty, unkempt and unpainted; the outside walls caving in in places; the members were unfriendly to one another; the pastor and wife were discouraged and as a result soon left the field. Then, something happened. The State Executive Secretary and the Director of Town and Country Work encouraged the people.

As a result, the members invited the Town and Country missionary to hold meetings and to counsel with them in their homes. Baptist families new and old were contacted and encouraged to participate in a new venture for Christ. A new program was presented, a financial canvass was made, and an alert, understanding, qualified minister and his splendid wife were called at a very satisfactory salary. Then, things began to happen.

The scene changes. Six months later. Hundreds of dollars have been raised and spent to beautify the church. The once lovely stained glass windows are lovely again; members are working harmoniously together. More than thirty new members have been received into the church.

The Sunday School, the women's work, the youth work have all been reorganized and are gaining momentum every week. Vacation school? School of Missions? Boys Club? Why, of course. A new parsonage? Yes, soon.

Is the new minister discouraged? I've never seen a pastor and his wife more encouraged and enthusiastic. "And do you know," he said, "they have already increased my salary twice." When God's man and God's people work together with God, a new day will begin for our Town and Country churches.

—Carlton W. Saywell,
Iowa Baptist Convention

Rural Ministers' Covenant

1. I will seek to remember always that I am a Christian minister, a representative of my Lord.

2. I will give heed to my citizenship, respect my financial obligations and maintain my word of honor.

3. I will try earnestly to maintain high standards in the ministry for myself and for my brethren.

4. I will safeguard the reputation of my brother ministers.

5. I will deal in kindly fashion with the predecessors in my pastorates.

6. I will respect and honor my successors and avoid embarrassment to them either by my untimely presence or by the assumption of their duties.

The foregoing covenant was drawn up by the Town and Country Pastors attending the Tri-State Conference at Block Island in April 1947. It grew out of a series of messages given by Dr. S. Paul Jefferson of Framingham, Massachusetts, and was compiled under his leadership. The pastors assembled at the time, formed a circle, joined hands and read the covenant together.

Value of Rural Life Stressed

• "Rural people, soils, plants, forests and animals are the foundations on which to build our farms, dairies, cities, factories, schools, libraries, hospitals," said president Frank P. Graham of the University of North Carolina in addressing the Annual meeting on the North Carolina Grange Youth organization.

"Upon youth in the rural church and school depend, in the long run, the intellectual level, the moral tone and the spiritual hopes of our people."

A Reader Writes:

• "I have just read the current copy of TOWN AND COUNTRY CHURCH which contained many interesting articles. I am happy that you are venturing on a larger issue and hope you may be able to keep it a sixteen-page paper. It is much needed for rural pastors and workers."

—Lawrence N. Main
Associate Executive Secretary
Illinois Church Council

Farm Film Foundation

• A report of progress has been received from the Farm Film Foundation. It expects soon to issue a list of at least ten pictures—available on a nation-wide basis.

"The Foundation is now in a position to supply any responsible group or individual working in rural America with 16mm sound equipment at a substantial discount. Made by one of the largest and best known manufacturers, the sound projector is equipped with coated lens, the loud speaker has ample volume and plenty of cord, and the screen is big enough to take care of any normal hall or other meeting place.

"As the Foundation is a non-profit, educational institution, it simply passes on the discount it obtains through quantity purchase. It makes no profit for itself. The Foundation's interest is to have as many projectors as possible distributed throughout the country for the showing of good pictures.

"For further information write to The Farm Film Foundation, 744 Jackson Place, N.W., Washington 6, D. C."

New Calendar for Christian Year

• The Commission on Worship of the Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York, has just published a new issue of the Calendar of the Christian Year. This begins with Advent Sunday 1947 and continues up to Advent Sunday 1953, thus including the important seasons and days for the coming six years. The events in the remainder of 1947 up to Advent Sunday are contained in the previous issue of the Calendar.

Merom Institute

• Merom Institute, Merom, Indiana, announces that the Rev. and Mrs. Alan T. Jones are to be the new leaders. The Rev. Alan Jones has taught at Piedmont College, and during the last six years has been serving two rural churches in New England.

Book Reviews

Dark Glory. By Harry V. Richardson. New York, Friendship Press, 1947. Paper $1.00, cloth $2.00.

This is the first full-length study of the church among Negroes in rural America. It is the author's opinion that the rural church is the greatest institution developed by Negroes on American soil.

Dr. Richardson, a scholar of preminence, is an honor graduate of the Harvard Divinity School and holds a Doctor of Philosophy degree from Drew University. For the past fifteen years, he has served as Chaplain at Tuskegee Institute. During these years, he has worked intensely in southern rural areas and has pioneered in methods of in-service ministerial training. He is today, perhaps, the outstanding apostle of rural church improvement. It is out of this experience that his book, *Dark Glory*, was created.

This book looks far below the surface and discovers basic difficulties. Dr. Richardson traces the history of the church among Negroes in the South and shows how present patterns were developed. Entwined with religious practices of this region are social and economic as well as interracial problems. Therefore, it readily will be seen that this book makes a very significant contribution to literature dealing with life in America.

While accurate and informative, *Dark Glory* is written with clarity, simplicity and strong human feeling. The twelve chapters are logically and concisely drawn. It is carefully documented.

A wide distribution of this book should help to improve relationships in southern rural areas and serve to establish a better basis for cooperation between Christians of both races.

It will be of special interest to ministers and teachers of mission study classes, to secretaries of town and country work of various church groups, to leaders in all interracial organizations, and as a text or collateral reading in classes of sociology or religion, and to all students of rural or Negro life.

Communitas. By Percival and Paul Goodman. University of Chicago Press, Chicago, 1947. $6.00.

Communitas (community) is a book on community planning which refers not only to the laying out of streets, roadways and parks but to the means of livelihood and ways of life of the people. Like the famous city-planner, Patrick Geddes of England, these authors have a philosophy of community life which is dynamic. To them the *plan* is not "the layout of streets and houses nor of viaducts and factories. It is the external form of the activity going on. It is more like the choreography of society in motion and in rest, an arrangement for society to live out its habits and ideals and do its work." This view is a sensible one. The utility for the people, not the theories of the planners is the norm. What some community architect thinks up may or may not be of functional value. These authors think "what works" is good theory.

Rural-planning is envisioned in the consideration of regional planning. The treatment of the T.V.A. suburbs and "garden" cities is very instructive as a sound contribution to the understanding of the relationships of city and country. No community stands alone. Metropolitan regionalism must, of necessity, affect planning for any community for, as the authors say, "in general, every community plan is based on technology, standard of living, political decision, the geography and the history of the place."

Shall we plan our communities or just let them grow? Planning means taking account of what the people do, what they want, what they are willing to do to improve their community, where they live and how they got that way. This may be an epoch-making book but that is a fact that only history will reveal.

—Thomas Alfred Tripp

Church Sponsors Health Clinic

• A health clinic is being sponsored in Higgins, North Carolina, by the Presbyterians and the Free Will Baptists under the leadership of a Methodist Minister, the Rev. Robert Sanford.

Country Doctor's Reflections

• Smith A. Boughton, who was a country doctor in New York in the 1840's, made the following generalizations after a long career in social reform:

"If a civilization such as ours (which professes respect for the individual man) is to endure, it obviously cannot become the monopoly of an elite. It must become so far as possible the common enterprise of all. The purpose of our society is not for the few of maximum strength and ambition to lead lives by Byzantine glory, but for all men to make the most of their common humanity. We are pledged to a general diffusion of culture, of independence, and self-respect and the means to a good life. . . .

"I have found the old maxim true that a man who attempts to overthrow an existing wrong or revolutionize a principle of government that is tyrannical must not expect to reap any reward—only in conscience and the satisfaction of knowing that his individual efforts bring a benefit to thousands. In this I am fully rewarded."—*Tin Horns and Calico*, Henry Christman, New York, Henry Holt & Co. 1945.

Rural Health

• The Cooperative Health Federation of America, Chicago, has authorized the organization of a rural health committee, cognizant of the fact that its first major job is the development of adequate medical service plans for rural areas. It's a job that will depend for the efficiency of its doing upon the support and interest and help of other organizations serving and interested in better living standards of farm people.

Rural Emphasis in Worship

• Whether we live on the city's streets or out in the open spaces, we do well to observe Rural Life Sunday—to remind ourselves of our dependence upon God for the fruitage of the earth and to join voices, along with the commitment of our lives, in the creative and sustaining song of the earth. From an editorial, "The Song of the Earth," in *The Messenger*.

Program

NATIONAL CONVOCATION

on THE CHURCH IN TOWN & COUNTRY

Under the Auspices of the Committee on Town and Country, Home Missions Council of North America, the Federal Council of the Churches of Christ in America, and the International Council of Religious Education, 297 Fourth Ave., New York 10, N. Y.

This is your invitation to attend—but you must register in advance—see below.

Rochester, New York **November 4-6, 1947**

General Information

WHO MAY ATTEND? You! if you are interested in the Town and Country Church. Ministers, ministers' wives, lay people, administrators of the church, religious educators, editors, officers of farm and rural community organizations, employees of civic and government agencies—all are invited.

ADVANCE REGISTRATION is necessary. Housing is limited. Help us make adequate arrangements by advance registration. A post card saying you plan to come is sufficient. Address, Committee on Town and Country, 297 Fourth Avenue, New York 10, N. Y.

ROOMS (500) will be provided through the cooperation of the church people of Rochester. For these there will be a charge of $1.00 per person per night, and $1.50 if breakfast is served. There is adequate hotel space but the demand is great. If you desire a hotel room be sure to write to a hotel well in advance.

FOR ASSIGNMENT to a room, report immediately upon arrival to

CENTRAL PRESBYTERIAN CHURCH
50 North Plymouth Avenue

An attendant will be at the registration desk on Monday, November 3, from 5:00 to 6:00 P.M. and 7:30 to 9:30 P.M. Tuesday, the registration will begin at 8:00 A.M. and continue through the Convocation sessions.

TO HELP carry the expense of the Convocation, a registration fee of $1.00 will be charged at the Convocation. All who register will receive a printed copy of the report which will include the main addresses and the reports of the commissions.

Outline of Program

HEADQUARTERS: Central Presbyterian Church, 50 North Plymouth Avenue. General sessions will be held in this church.

REGISTRATION: Monday, 5:00 P.M. to 6:00 P.M., 7:30 P.M. to 9:30 P.M., Church

TUESDAY, NOVEMBER 4

8:00 A.M.—*Registration*

9:00 A.M.—*Opening General Session,* Central Presbyterian Church
"Important Aspects of the Situation in American Rural Life," B. L. HUMMEL, Virginia Polytechnic Institute

10:15 A.M.—*Worship Service,* FRED D. WENTZEL, Evangelical and Reformed Church; author of "Song of the Earth"

10:45 A.M.—*Commissions Meet* (see list)

LUNCH

2:00 P.M.—*General Session,* Central Presbyterian Church
"The Rural Church Situation as seen by a Social Scientist," WILLIAM G. MATHER, Pennsylvania State College

3:30 P.M.—*Commissions Meet* (see list)

DINNER

7:30 P.M.—*General Session*
Religious Drama by Rural Church Players

WEDNESDAY, NOVEMBER 5

8:30 A.M.—*Worship Service,* FRED D. WENTZEL

9:15 A.M.—*General Session*
"The Country Church and the Country School," EVELYN R. HODGDON, State Teachers College, Oneonta, N. Y.

10:00 A.M.—*Commissions Meet* (Reports to be filed by 5:00 P.M.)

LUNCH

2:00 P.M.—*General Session*
"Country Ministers View Their Task," REV. ROBERT L. CLINGAN, The Federated Church, Genoa, New York, and REV. ALLAN B. DARLING, Presbyterian Church in the U.S.A., Oswego, Illinois

4:15 P.M.—*Denominational Meetings,* as arranged by officers of the Denominations

DINNER

7:30 P.M.—*General Session*
Music by Rural Church Choirs, led by G. A. LEHMAN, Rochester-Colgate Theological Seminary
"The Rural Church and Public Affairs," BROOKS HAYS, Member of Congress, Arkansas
"The Rural Church of the South," HARRY V. RICHARDSON, Director of Training Program for the Negro Rural Ministry, Tuskegee Institute

THURSDAY, NOVEMBER 6

:00 A.M.—*General Session*
"The Rural Church as I Saw it in the Far East," JOHN H. REISNER, Agricultural Missions, Inc.
:45 A.M.—*Panel Summary of Commission Reports,* ORION ULREY, Michigan State College—Chairman
1:00 A.M.—*Final General Session.* Address by MARK RICH, American Baptist Home Missions Societies
2:00 M.—*Worship Service,* FRED D. WENTZEL
2:30 P.M.—*Adjournment*

LUNCH

:30 P.M.—*Denominational Meetings,* as arranged

FRIDAY, NOVEMBER 7

:00 A.M.—*Denominational Meetings,* as arranged

PECIAL NOTE: *Arrangements are being made for meetings on Monday, November 3, beginning at 9:30* A.M., *continuing through the day and evening, of the following:*

a. Instructors in colleges and seminaries
b. State and regional directors, and supervisors of rural church work

This Convocation is arranged in cooperation with the 'ederation of Churches of Rochester and Vicinity and he Rural Department, New York State Council of Churches.

Sessions of the Commissions will be held at Central 'resbyterian Church, Brick Presbyterian Church and 'irst Baptist Church, through the courtesy of officers of hese churches.

Commissions

for the National Convocation on the Church in Town and Country

:ach Commission will meet at 10:45 A.M. *and 3:30* P.M. *on November 4, 1947; also at 10:00* A.M., *November 5.*

:ach Commission will consist of an interested group of people who will think together for the purpose of formulating recommendations as to future program emphases for the rural church—national, state and local, *especially local.* All attending the Convocation are invited to participate in the Commission meetings.

digest of each Commission's deliberations to be made available to members of all other Commissions and to all persons registering at the Convocation.

1. *The Church and Agricultural Policy*—T. A. TRIPP, Congregational Christian Churches, and MARK A. DAWBER, Home Missions Council.
2. *The Rural Church and Land Tenure*—JOSEPH ACKERMAN, Farm Foundation
3. *The Rural Church and the Migrant Laborer and Sharecropper*—Ellis Marshburn, Home Missions Council
4. *The Church and Rural Community Agencies*—ELLIOTT L. FISHER, the Methodist Church
5. *Church Cooperation in the Rural Community*—RALPH L. WILLIAMSON, New York Council of Churches
6. *The Theological Seminary and the Rural Church*—RALPH L. WOODWARD, Yale Divinity School.
7. *The Agricultural College and the Rural Church*—WILLIAM V. DENNIS, Pennsylvania State College; D. E. LINDSTROM, Illinois College of Agriculture; ROBERT A. POLSON, Cornell University
8. *The Rural Pastor as a Counselor*—A. RITCHIE LOW, Congregational-Christian Church
9. *Evangelism and Church Extension*—EDWIN L. BECKER, Disciples of Christ
10. *Religious Education*—MARY ESTHER MCWHIRTER, New York State Council of Churches
11. *The Rural Church and Agricultural Missions*—JOHN H. REISNER, Agricultural Missions, Inc.
12. *The Rural Church and Minority Peoples*—EDGAR A. LOVE, the Methodist Church
13. *Worship in the Rural Church*—EDWARD K. ZIEGLER, Church of the Brethren
14. *Urban-Rural Relations*—CAMERON P. HALL, The Federal Council of Churches
15. *Women's Work in the Rural Church*—MRS. RALPH L. WILLIAMSON
16. *The Task of the Town and Village Church*—CLAUDE J. SNYDER, Evangelical and Reformed Church; ROSS SANDERSON, Committee on Cooperative Field Research
17. *Inter-Relations of City and Rural Churches*—C. MORTON HANNA, Louisville Theological Seminary
18. *Community Workshops*—W. N. MARTIN, Community Workshops

Rochester, N. Y. Hotels

To make reservations, write directly to the hotels; rates are as quoted in May, 1947

HOTEL SENECA, 26 Clinton Ave. S.; $3.30 up Mgr. C. Wicks
HOTEL ROCHESTER, 95 Main St. W.; $3.30 up Mgr. W. Steenman
HOTEL SHERATON, 115 East Ave., $3.30 up Mgr. J. Moje
HOTEL CADILLAC, 45 Chestnut St., $2.20 up Mgr. U. MacDonald
HOTEL HAYWARD, 7 Clinton Ave., S.; $2.75 up Mgr. F. Odenbach
HOTEL POWERS, 36 Main St. W.; $2.75 up Mgr. J. Shoemaker
HOTEL RICHFORD, 67 Chestnut St.; $1.50 up Mgr. R. Davidson

Special Memo To You About Rochester

• If you're coming, write us a post card now, and this means *now!*

Here is a "repeat notice" for (1) professors in colleges and theological seminaries and for (2) all state and regional supervisors and administrators of rural churches:

These two groups will meet on Monday, November 3, beginning at 9:30 a.m. in the Central Presbyterian Church, Rochester, N. Y. The reason for the Monday meeting is that the members of these groups may be able to participate in all the sessions of the Convocation and furnish leadership in many commissions.

The Mission of the Rural Church

• "The rural church that is to be an effective channel for developing Christian community must seek to build its program upon the spiritual values inherent in rural life; man's moral relationship to the earth as the steward of the Eternal; the dignity of labor as a means of becoming a co-worker with God in the continuous processes of creation and in the sustenance of the human family; the primacy of the family; the significance of mutual helpfulness, neighborliness, and cooperative effort as the practical expression of the law of love; the recognition of the worth and dignity of the individual; and the possibility of simple and integral living.

"There must also be the recognition that human life is one, a whole, a body-spirit unity. In the wholeness of actual life, physical, mental, social, and spiritual cannot be separated; they are intimately interrelated and interdependent. We see this fact illustrated in the developing science of medicine, in the recognition that this or that part cannot be treated adequately in isolation, rather that the patient as an organic unity must receive treatment.

"There are also some studies which indicate that even to treat the patient as a whole is not enough, for 'patients have families.' If this is true in regard to physical health, it is equally true for man's spiritual development. It does not take place in a vacuum, or in one corner. Religion, to be real, must permeate all of life."

—From a Conference Report on "Rural Living in the South," held at Nashville, Tenn.

Miracle of Food

• The fourth annual Miracle of Food Day program for Pennsylvania churches and synagogues was broadcast over 36 Pennsylvania radio stations concurrently with three great network stations.

The transcribed radio broadcast was arranged by having Dr. Philip David Bookstaber, Rabbi of Ohev Sholom Temple, Harrisburg, act as official announcer, or Master of services. Rev. Wilbur A. Reid, of the Lemoyne Church of Christ, read the scripture and made the opening prayer. His choir offered two musical selections including a portion of Stainer's "Crucifixion" and a solo, "The Lord's Prayer." The sermon was broadcast by the Rev. Dr. M. R. Hamsher, President of the Central Pennsylvania Synod of the United Lutheran Church in America.

Bishop John S. Stamm, President of the Pennsylvania Council of Churches, was Chairman of the ministerial committee and responsible for the preparation of sermon material for this service. The program was sponsored by the Pennsylvania Production and Marketing Committee, an agency of the United States Department of Agriculture.

School for Rural Missionary Workers

• The Eighth Annual Short-Term School for Rural Missionary Workers was held at the Scarritt Rural Center in Crossville, Tennessee. The theme of the school this year was "Village and Rural Relief and Reconstruction."

Missionaries from India, China, Trinidad, Ethiopia, Egypt, Burma and one Chinese national made the school a miniature world community, invaluable for the consideration of international rural reconstruction problems. The student body was also composed of various denominations: Northern Baptist, Methodist, Canadian Presbyterian, United Church of Canada, Mennonite, United Presbyterian, Protestant Episcopal, and the Church of the Brethren.

Courses were offered in Rural Health and Nutrition, Family Life Education, Indigenous Cultures, Arts and Crafts, Rural Life and the Church, Principles of Relief, Literacy and Literature, Agriculture, The Training of Christian Leadership for Relief and Reconstruction, and Experiments in Village and Rural Reconstruction.

Fruitland Institute

• The North Carolina State Baptist Convention is conducting a training school and refresher course for rural ministers on a more extended scale than in the past. Fruitland Institute, near Hendersonville, has been permanently reopened, and the first use to be made of it is the training school. The school is being conducted under the supervision of Dr. J. C. Canipe of the department of Evangelism.

The Enlarged Town & Country Church

• We have doubled the size of TOWN AND COUNTRY CHURCH.

The Committee on Town and Country decided to take this step as a venture of faith. Receipts from subscriptions have thus far been sufficient to provide an eight-page but not a sixteen-page journal. The hope is that there will be many interested cooperators who will say so many good words about TOWN AND COUNTRY CHURCH that we will have enough subscribers, even at the present subscription rate, to carry the venture.

What You Can Do

There is no central promotion fund for TOWN AND COUNTRY CHURCH. It can only be promoted by the interested boards and agencies and by the ministers themselves. Will you, therefore, take responsibility for:

1. Asking for circulars and sample copies;
2. Announcing the Journal at ministerial association meetings;
3. Seeing that TOWN AND COUNTRY CHURCH is announced at all rural church conferences;
4. *Sending us material for publication.*